

h
The fifth of November, 11

OR

The { POPISH
and
{ SCHISMATICALL } REBELLS.

With their horrid Plots, faire Pretences, and bloudy
Practices, weighed one against another :

AND

In Opposition unto both Two things asserted.

- 1 *That the supream Authority of establishing, reforming, and
vindicating Religion is placed in the King.*
- 2 *That Religion is not to be established or reform'd in blood.*

1. CHRON. 32. 7, 8, 9, 10.

And David said to Solomon, My Son, as for me, it was in my minde to build an house
unto the name of the Lord my God. But the word of the Lord came to me, saying,
thou hast shed blood abundantly, and hast made great warres, thou shalt not build an
house unto my name, because thou hast shed much blood upon the earth in my sight.
Behold a son shall be borne unto thee, who shall be a man of rest, and I will give him
rest from all his enemies round about; for his name shall be Solomon, and I will give
peace and quietnesse unto Israel in his daies. He shall build an house for my name.

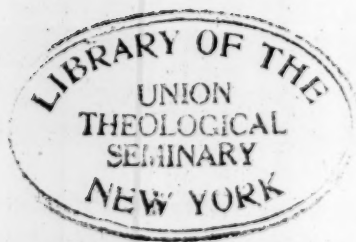
1. KINGS 6. 7.

So there was neither hammer, nor axe, nor any toole of Iron heard in the house, while
it was in building.

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To the { *Popish*
 { *Schismaticall* } *Rebell.*

Take the boldnesse for the present to put you both together; for I need not bee at the charge of a severall glasse to represent you. If you will take the paines to look upon one anothers eyes, you may therein discover your own pictures. I know the comparifon will be odious to you both, and you think that none but a blind man would father this resemblance. Herein you are like two women, equally famed for their deformitie, yet cannot endure to be told, they are of the same complexion. Why should you be angry, that I take notice of your reconciliation, when all the world (that runs not a madding with you) see you shake hands together? I have read of waters that run unmixt in the same channel. What communion is grown betwixt you I know not: but your course speakes you both, to have drawne and drunk at the same fountaine. Neither of you commits a wickednes so lewd, or broaches an *Error* so grosse and palpable

A 2

palpable, but can and doth pretend an *infallibi-*
litie to warrant it. The *Oracles* of holy men in-
spired were never uttered with more *confidence*
and *zeale*, then your *blasphemies* against both
God and King; and both of you by *murdering*
such as are faithfull to their *Church* and *Sove-*
raigne, climbe the ladder to your pretended
martyrdome. You have divorced that couple,
which the Son of God came from Heaven to
knit together; and instead of *Mercy* and *Truth*,
which were sweetly met together, instead of
righteousnesse & *peace* which were wont most
lovingly to *kisse* each other, your execrable pra-
ctices have from time to time bin ready to be-
tray us to those fatall *meetings*, wherein *bloud*
toucheth bloud. Though you be together by the
eares in other matters, you are together by the
hearts in *treason* and *rebellion*; and your *designe*
is as good as that, which procured the *attone-*
ment of *Herod* & *Pontius Pilate*. Since *Lisyma-*
chus *Nicanor* did congratulate your offer of the
right hand of *Fellowship* in the treachery, how
strangely have you (*younger brethren*) been en-
couraged? What a *progress* have you made
since you walkt by the *staffe* of his instructi-
ons? Methinks the *holy leagues* are entered up-
on

on the stage of *England*, to play those parts o-
ver here which they did in *France* in the time
of the third *Henry*. The same *designes* are here
cloathed with the same pretences. *Their intent*
was (saith the Historian) *to incroach upon the*
King, and to leave him nothing but a vaine sha-
dow of Royall authority, under the conduction and
direction of their Tyranny; & to make their way
to this devilish designe, the fairer, they cast scan-
dalous aspersions upon all the Kings actions, to
render them odious and intolerable. And lest
the smooth glasse of peace should represent
things in their true proportions, and undeceive
the people, the waters must be kept troubled to
make them appeare (on the Kings part) croo-
ked and distorted. The people are stirred up
to oppose the Kings *Edicts* of peace, and
desires of accommodation. In the interim the Lea-
guers goe on pretending they were for God, for
the honour & increase of Religion, the utter extir-
pation of Heresie, to preserve the estate and Crowne
of the King, & to maintain the rights & priviled-
ges of the Subject; yet they swore obedience to
the Generall appointed without, yea against the
Kings commandement, and engaged thir lives,
honours, and estates to adhere unto him; and all

that would not associate in this holy league, were persecuted as enemies to God, rebels to the state, & perturbatours of the publique good. I beseech you what difference does the late Covenant beare, to distinguish it from that Holy League? Are they not as much alike, as a bond is like an obligation? Doe not therefore allow that in your selves, which you abominate in one another: but take notice from one anothers practices how pernicious & detestable those principles are, that your severall sides doe build upon. His Holinesse can give no better dispensation for murder or rebellion then Iohn of Leyden: and what is treason in subjects that dissent in other matters from you, is a crime of the same complexion in your selves, though your Assembly of Divines joyne with the remnant of your Members to Vote it otherwise.

Therefore let me expostulate with you in the language of the Historian. What think you to doe, O you [Covenanters and] Leaguers, for God, for the faith, for the King? You undertake Armes for God, who desires nothing but peace. You publish Rebellion, he commands obedience: you trouble the rest and quietnesse of a Christian King; God willetb us to endure at the hand
of

of a Prince although he be a Pagan : you doe it for God whose name you call upon, and deny the power; you doe it for God who detests your actions, and knowes your thoughts; you doe it for God, that will confound all those that breed confusion among the people: you undertake warres for religion, and nothing hinders that, more then wars : you fight for holynesse, and yet you authorize blasphemies, plant Atheisme, impiety and despising of devotion in all places: you march under pretence of the Churches cause, and yet spoile the Clergie, and destroy the Churches, &c.

You say tis for the King; if it be, where are his Commissions? if for his service, where are his commandements? If for him, why doe you it without him? If for his obedience, wherefore doe you adhere to the head of that league and covenant, which is made against him? Can you serve two Masters & be bound by one oath to two contraries? &c. Know you not that all bearing of Armes is treason without the Kings authority? That the Subject cannot make any league without the Prince? &c. Pardon me I beseech you (saith he) Nobles, Princes, Prelates, Lords and Gentlemen, if I tell you that this fortresse which you build will be your overthrow, this fire you kindle will burne your selves, these knives you forge will be tempered in your own intrayles, and that thereby you will leave neither of your selves, nor your league, but a most pittifull and shamefull memory. In the meane while Protestants will grow so famous for their loyaltie unto every truth revealed in
holy

holy Scripture, that the very name will be amiable & had in veneration: & that Religion (no more shaken by the breath of *factious spirits*, then the raies of the Sun are di-
verted by the winde) shall stand immoveable, as a *rocke* against every storme from what point so' ere it bloweth. And your selves, when you shall consider the patience, and constancie, and successe of this Church in bearing the sharp brunt of your malicious fury, when you shall with a more sad eye look upon *her* whom you have so often *pierced*, you will relent, I doubt not. But when you shall see *her* in her *bayes*, triumphing over all her enemies, when you shall behold her *dress* againe in her ancient attire of *decencie* and *order*, wanting nothing but the *neglects* and *nakednesse* that are on the one side, and the *rags* and *superfluities* that are on the other side amongst you, when you shall find *her* neither *scandalous* in the *choice* and *quality*, nor *defective* in the *number* and *proportion* of her externall rites and ornaments, I am persuaded you will lay aside those *prejudices* that kept you thus long from her *communion*, and with all alacrity cast your selves into *Her* secure *bosome* and most deere *embracements*. But if you be either *Jesuits* or *Anabaptists*, I feare (though there be nothing else) your *obstinacy* will be a sufficient *rub* in the way to your conversion, which is the only thing makes me doubt of it.



The fifth of NOVEMBER.



His day is consecrated to the memory of a happy deliverance from a bloody horrible and odious act to God and man; a matter distastfull to me to remember, or to write of (saith our Chronologer that it abhorres my very soule to fill my pen with inke, or to blot my paper with these black spots of darkenesse. *A stratagem invented by him, that blowes the bellowes of destruction; fashioned in the forge of the bottomlesse pit. It was the Powder-Treason, a plot to blow up and destroy at once our gracious King of blessed memory, with his royall Issue; the whole stock of Nobility, the glory of the Clergy, and the cheife flower of the Commons. A designe so barbarous and devillish, that it was able to make the earth to tremble, and the heavens to looke blacke with horroure and astonishment.*

But alas! whilst I should persue the flying memory of this, I am surprized by another *Powder-Treason*, which presents and gives fire upon me. A *Treason* so like the former, that had not the first beene crushed in the

*Speed in the
life of King
James.*

shell, and this latter nourisht to the growth of a great
gigantine stature, you might very well have imagined
them to be the issue of the same wombe; and however
you may call them sworne brethren, without any dis-
paragement to your Judgements. They run a great
way paralel, at last these get the start, by committing
actuall rebellion, & outrun them. They have both the
same place, the same plot, the same plea, for their execra-
ble treason. 1. The stage upon which this *Tragedie* was
to have beene acted by the *Salt-peier* men of *Rome*, was
the House of *Parliament*. The designe was to blow up
that, and so it hath prov'd here. Our wishes for the as-
sembling of such a *Senate*, were rather passions then
prayers (as if omnipotencie it selfe had had no other
way left to restore and secure our happinesse) and Al-
mighty God answered us (as it were) with another pas-
sion. He gaue us a *Parliament*, as he did *Israel* a *King*,
in his anger: and under the influence of this anger
(which was more then enough to blast and blow up all
our hopes that way) some of that assembly abused His
Majesties grace and clemency, they provoked him to
anger too: he was driven out, and after him most and
the most eminent of the *Lords* and *Commons*, by which
meanes we are deprived of the present benefit of all
those acts of grace vouchsafed by our Sovereigne, and
that which should have beene our *Physicke* (had all the
Ingredients beene tempered together,) is become our
poison. As the place is the same, so the plot is the same.
Their intent, when that irreligious atchievement had beene
performed, was to surprize the remainder of the Kings issue,
make Religion and the Government, and invade the King-
dome

come by strangers. What aimes here hath beene at an alteration you all know. The standard of our *publike devotions* is taken downe; *Church Government* voted downe; and it is assested in print (by one that was sometimes an eminent man amongst them) that it was concluded, *if the Lords were brought downe to the House of Commons, and the King made as low as a Lord, the worke were done.* And if their Cannon at *Edge-hill* or *Newbery* had reached the King, and cut off the two *Olive branches* now about his Table, what would be done with the rest of the royall *Issue*, we may easily imagine. As for the *invasion of the Kingdome by strangers*, they have endeavoured and offered faire to make a purchase of it, having by Commissioners to that purpose bidden earnest and strooke hands with the *Brethren of the Covenant* for their advancing in upon us in a warlike manner. The *plot* is the same, the *plea* is the same too. Religion is made the stalking horse to Rebellion, by both Parties. The *Jesuites* and *Anabaptized* party row with the same Oares, saile by the same wind and compasse, though their Coasts be as far distant as *Amsterdam* from *Rome*. They justify their Treasons and King-killing, upon the same grounds and pretended authorities. They are like *Sampsons* Foxes, though their faces looke contrary wayes, they are coupled by the *tailes*, where they carry those fire-brands that destroy both Church and State; and betweene them Christian Kings are crucified, as our *Saviour* was betweene two Theeves. The letter from *Dublin* of the third of *October* 1643. to a Member of the House of Commons telleth us what *precedents* the *Rebells* now in *England* made for

Sir Edward
Deereings
booke.

those of the *Romish* party in *Ireland*, the words are these. There was a Fryer taken in the last expedition into *Conaught*, about whom was found a collection of all your votes, Ordinances and Declarations in *England*, very carefully perused and marked, with short marginall notes by him, and out of them a large manuscript, framed by himselve and intituled, *An Apology of the Catholiques of Ireland: or a Justification of their defensive armes for the preservation of their Religion, the maintenance of His Majesties rights and prerogatives, the naturall and just defence of their lives and estates, and the liberty of their country by the practise of the State of England, and the Judgment and authority of both Houses of Parliament in England.* In truth so unhappily penned, with so little variation of language, that but for the alterations of *Ireland* for *England* (sayes that letter to the Member of the House) and some great persons of this Kingdome in the places of some named by you, your owne Clerke would hardly know it from one of your owne Declarations. *All that they do is for the good of the King and Kingdome. The King is trusted with the Forts, Magazines, Treasures, and Offices for the good and safety of the people; if he doth not discharge this trust, but is advised by evill counsellors and persons they cannot confide in, 'tis their duty to see this trust discharged, according to the condition and true intent thereof; That they saw their Religion and Liberty in danger of extirpation, and therefore they had reason to put themselves into a posture of defence, that they are ready to lay downe these defensive armes, as soone as the great Offices of the Kingdome are put into such hands as they can confide in. Thus the Popish Rebels in Ireland fetch their Materialls from these here in England,*
and

and both *Babells* are built upon the same foundation, that hath beene layed in the *Votes, Ordinances, and Declarations* of the pretended *Parliament*.

To returne to the *Fifth* of November, whence we have digressed; It was one of father *Parsons* maxims (which those old *Powder Traytors*) built upon) that if any *Christian Prince* shall manifestly turne from the *Catholique Religion*, and desires or seekes to reclaime others, he presently falleth from all Princely power and dignity, and that before any Iudge hath passed sentence upon him, and thereupon his subjects are freed from all bond of Oath of Allegiance. That they may & ought (provided they have a competent strength) cast out such a man as an *Apostate, Hereticke, backslider, and revolter* from the *Lord Jesus Christ*, and an *Enemy* to his owne state and *Common-wealth*. Nay they goe one step farther, if he favours or countenances an *Heretique* (put in a *Malignant* too, and that is any man they shall please to call so, for they will be accusers, and Judges too in their owne cause against their *Soveraigne*) he presently looseth his *Crowne*, so the *King* is to be deposed, and the *Pope* immediately to present unto the *Kingdome* for whom the people are to fight upon paine of damnation. Out of which detestable conclusion (sayeth our Author) arose the first smoake of the *Gunpowder Treason*. And what is attributed to the *Pope* by the one side, the other with as great a freedome and confidence assume unto themselves, for evidence whereof we need referre you no farther, then their *Pamphlets* and *actions*. The plea is the same. Lastly the meanes which they use to advance their designe is the same too. For their zeale those prayed, prosper *Lord* ^{Ibid:} their paines that labour in thy cause night and day. Let *Heretiques*

*Speed ubi supra
ma.*

Ibid. *retiques vanish away like smoke, let their memory perish with a cracke, like the ruine and fall of a broken house. For ease of conscience, Garnett, Gerrard, and Tomson, three Iesuits, gave it lawfull to kill innocent with nocent, rather then the service should quail. For plausibility of carriage at home, Catesby advised Winter, the King might be solicited by petitions to repeale the penall Statutes made against Catholiques, and to tolerate and range them among his other good Subjects. And to be plausible abroad, Owen was imployed to allay the odiousnesse of the fact with forraigne Princes, and to impute the treason unto others disconsentments*.*

* They imputed their treason to the puritans, who (to be quit) impute this Rebellion unto them.

*They threw scandalous aspersions upon the face of His Majesty, & spread supposititious letters in the Kings name to their owne advantage. All which are as like the practices of our times, as if the braines now on worke had forged them, or those soules being transmitted into these bodies. But above all they are alike in their meanes of glueing and cementing their party together by Oathes, sealing up their soules to a faithfullnesse in their desperate conspiracy, and tying knots upon their consciences, lest they might happily have relenting thoughts, and with too much ease upon a sad remorse slip thorow it. But herein they differ, that these transcend them in perjury; for the obligation of one single oath was to them an end of all strife: but amongst these, one protestation was not enough to extinguish or becalme their jealousies, their feares issuing from so extreame a guilt of conscience betray all those succours, that both reason and religion offer, and can admit of no security. If any question should be made about the place, these may challenge the right-hand-file, about stripping them in
four*

four or five particulars. 1. They were to act their execrable villany in a *Vault* of darkenesse, as it were in the secret tyring house, as if their hearts had still continued the command of a *reserve* of modesty: But these (as if they had made an order for the banishment of shame) play their *prize* upon the publike stage, in the view and to the reproach of *Christendome*. 2. The *leaven* of their malice had tainted but some few measures of meale: but these have spread their infection so farre, that a great part of two or three Kingdomes are *leavened*, and by this meanes the *Church* that bred and nourisht them, is turned into an *Aceldema*. And as if all these were not a *continent* capacious enough for their bloody malice, they have poisoned the waters too with their Rebellious practises, that if need be, they may staine the *Ocean* with blood, and make a *red sea* of it for their passage to another *Canaan*. Lastly though the *Complexion* of their hearts be equally *sanguine*, yet these have hands defiled in a deeper *dye* of blood. They did but *prime* the pan: these have given *fire* in the very face of Majesty. What those did but *designe*, these have put in execution. And if our hearts rise against such as have discovered but an intent to butcher our freinds; how shall we containe our hands from them that have actually spilt their innocent blood? Indeed the child of that first and monstrous conception, was come to the birth: but there was no strength to bring forth. Here (I confesse) is more strength, but it shall be no more then may serve to lengthen the paines and exasperate the sorrowes of their travaile. As that peice of the *Psalmist* might have beene *their History*: Behold he travaileth with iniquity,
and

and hath conceived mischeife, and brought forth falshood (or a lie) he made a pit and digged it, and is fallen into the ditch which he made. Psal. 7. 14, 15. So may the next words be a Prophecy for these, *Their mischeife shall returne upon their owne head, and their violent dealing shall come downe upon their owne pate.* That Cockatrice egge which is hatched by themselves shall in the end prove a serpent onely to themselves; and herein I doubt not to be a true Prophet unlesse the sacriledge and prophanenesse, the luxury and wantonnesse, the malice and security, with the pride and other crying sinnes of this wretched Kingdome have provoked Almighty God to marke us out for utter ruine and desolation.

I'll adde no more degrees to this odious, though most suitable comparison: but addresse my selfe to the maintenance of those two assertions, so directly opposed against them; the first whereof is this, *That the supreme authoritie of establishing, reforming, and vindicating Religion is placed in the King.* David having sheathed his victorious sword, bethinks himselfe of Gods worship and service; sorry to see the *Arke* of the Lord worse quartered then himselfe; hee resolves the building of an House on purpose to lodge it in. Gods service is no more circumscrib'd by place then his own essence, yet it cannot be celebrated with that reverence, decencie, and solemnitie under hedges, as in a Temple. A Temple therefore must be erected, and that so famous and magnificent, that it may be in some sort suitable to his *Majestie*, who is to be adored in it. And who so fit to bring the first stone to this holy Pyle as God Anointed? *Petiric. 3. 11.* The *Philosopher* observed that the King ought to bee

2 Sam. 7. v. 1,

2. Psal. 132. 3,

3, 4, 5.

1 Chron. 22. 5,

and cap. 29. 1.

Petiric. 3. 11.

ἡ τοῦ τοῦ θεοῦ κυριότης, the Governour of things appertai-
 ning unto divine worship, & the reverend *Prelates* in the
 Councell of *Ephesus* addresse themselves unto the *Em-
 perour* in the language of a supplication to that purpose:
*Supplicamus vestrae Majestati ut fidem immotam custodiri
 sanciat.* When God was about to buile the *Tabernacle*
 (for his worship to be performed in) the *Model* was not
 of the peoples fancying (their blind zeale suffered to
 run a whoring, never brought forth better Religion,
 that I can read of, then *Casse-worship*) The patterne is
 not to be expected from the people, nor given to them,
 no, nor yet to *Aaron*, to the *Priest*, 'tis given unto *Moses*
 the supreme *Magistrate*, *Exod.* 25. 9. So when God was
 pleased to fix his worship, the patterne of the *Temple*
 (that he will be honour'd in) is given to *David*, to the
King, 1. *Chron.* 28. 17. 19. Neither is the King a meere
doore keeper in the House of God: He is *Custos utriusq;*
Tabula, the whole matter and manner of that worship
 is committed to his trust, as well as the place wherein
 'tis to be celebrated. God hath committed the *Bible* un-
 to his custody, not finding a safer place then the crown
 to lodge it in. The two *Tables* are deposited in the
 hands of *Moses*, and he is to take care, that the *Priests* im-
 part them unto the people, and ever since, *Defensor Fi-
 dei*, Defender of the Faith, hath been a Title due unto
 all religious Princes. To this end the *Testimony*, the
 book of the Law, was wont to be delivered to them at
 their *Coronation*. *Deut.* 17. 18. 19. 20. 2. *Chron.* 23. 11. It
 is the peculiar *Elogie* of good Kings, in holy Scripture,
 to have demolished the high places, and destroyed the

Exod. 32. 34.

Pl. 106. 19. 20

Apud omnes

Gentes, quare

administratio

solennis erat Sa-

cerdotem, auto-

ritas tamen, s-

ma sancienda,

reformanda,

vindicanda re-

ligioni, semper

erat penes Ma-

gistratum. Re-

ges Israelitici

ex Christianis

idem iussu re-

dicarunt. Davo-

nant. Deter.

quasi. 19.

Exod. 31. 18.

& cap. 34. 32

34.

1. King 15. 11.

11.

2. Kin. 18. 4. &

ca. 23. 4. 5.

Idols, the perpetuall brand of evill ones, not to have demolished, not to have destroyed them. Tis a duty so peculiar to the royall calling to survey, settle and reforme the *Church*, that the people (though never so zealous & religious) can have no *Authoritie* to that effect without it. The people were never yet allowed to bee their own *Carvers* in a Reformation. *Auferenda idola non potest quisquam jubere privatus*, saies S. *Austin*. Thou shalt not make to thy selfe any graven Image: Thou shalt not bow downe to them nor worship them, is a binding law unto all *Israel*: but to destroy *Baal* out of *Israel*, is an imployment assigned over by *God* himselfe unto the King of *Israel*, 2. *Kings* 10. 28. Fourescore arm'd with the authoritie of *Iehou*, of the King, are enabled to root out *Baal* and all his worshippers, which seven thousand, that had not bowed their knees to *Baal*, are not allowed to doe. For a private man to have broken the brazen *Serpent*, against Authoritie, had not been much better then if he had worship'd it; for who hath required this at their hands? The people of *God* are often taxed for worshipping the *golden Calves* upon the example and command of Idolatrous Kings: but no *Prophet* ever reprehends them (though they doe for every neglect of duty in them) for not taking away of *Idolatry* by force of Armes, whether the King would or not. *God* challengeth other duties from the hands of the people, duties of a more private nature, & is very well contented, where he findes them. They must hold fast the possession of their faith without wavering. *Heb.* 10. 23. & keep themselves from Idols, 1. *Iohn* 5. 21. and sigh and mourne for the corruptions

Cont. liter. Pe-
rian, l. 2. c. 92.
Exod. 29. 45.

1. King. 10. 24.
1. King. 19. 18.

Ne simulacra
quidem falsorum
Deorum, quae
publicè extabant,
dejecta unquam
legimus, nisi
iussu, aut populi
in libera Repub.
aut Regum cum
regnabantur.
Grot. de iure
belli lib. 2. c. 4.
pag. 6.

*corruptions of the Church, Ezek. 9.4. and submit themselves under the utmost penalitie that authoritie inflicteth, rather then betray the truth of their Religion. So the three children did, Dan. 3. 18. so the whole race of primitive Christians did under Idolatrous & bloody Emperours. This is the resistance we are to make with the losse of our owne blood, not to the shedding of others, Heb. 12.4. This is the only guard the Christian stands upon, this is the best and most offensive posture hee puts himselfe into for the defence of his Religion against that Authoritie that is set over him. *Defendenda religio est à privatis omnibus, non occidendo, sed moriendo; non savitiâ, sed patientiâ; non scelere, sed fide,* saith *Lactantius*. He that is such a Defender of the Faith, such a Christian Souldier is listed in the noble Army of Martyrs: He is of Christs owne red Regiment, nay of his Lieu-guard, and shall have more advance money then the rest of common Souldiers under his sacred banner. Tis the highest favour God can vouchsafe his dearest children to draw them out and command them upon this *forlorne hope* for the service of his Church. Hereby God does them the honour to get the commendations for their faith, and fortitude, & Christian resolution. By this meanes he lets the world see how well they are arm'd and trained up in grace and vertue, and that they are good *markes-men*, and good *fire-men*: that they ayme directly at heaven, and are fervently zealous of his glory. This is not a common benefit, but a peculiar favour. So the Apostle to the *Philippians*, *Vnto you it is given (not to every one) in the behalfe of Christ, not onely to beleve on him, but also to suffer for his**

Instit. 5: 26:

sake, Philip. 1. 29. The sharper the fight, the more glorious is the Triumph. The more wounds, the more Baies. Those *markes of the Lord Iesus that we carry unto heaven in our bodies* with us, will be our tokens, our evidences vnto a richer crowne of glory. These are the duties which God hath allotted unto private Christians, and expects no other from them : But if any one, or a combination a knot of them out of a preposterous zeal, or out of an impertinent, troublesome, and odious officiousnesse take upon them to doe that which God hath committed to the oversight and Managery of his own immediate * Minister, they must bee admonisht to ply their own Oares: So *S. Paul* to his *busie bodies*, *1. Thes. 5. 11.* *We beseech you, brethren, that yee study to be quiet, and to doe your own businesse.* If the staggering of the *Arke* of Gods worship should ominate the fall of it, yet the people can pretend to no calling from God, neither can their own hands subscribe them a legall *Commission*, to support it. Tis enough if their zeale can keep warme their own bosomes. Tis not expected they should be kindled into such a flame as should burne up all the corruptions of the Church. They would burne up wheat with chaffe, and good graine with tares for want of skill to distinguish them. Tis well if they have *salt* enough in themselves to preserve themselves from being tainted. Tis well they have a *Broome* for their own use, and will take the paines to sweep before their own doores: but let them not sweep up their filth (as the manner of some is) and conceale it in private corners, nor cast their dirt and myre into the *Kings* high way to defile and annoy

Sal. 6. 17.

* So the King
is stiled.
Rom. 13. 4.

2. Sam. 6. 6. 7.
1. Chron. 13. 9.
10.

noy others. Should they attempt a *Reformation* against law, the remedie would prove worle to *Church & Common-wealth*, then the disease; for thole that thinke it a more safe and wholsome lodging to abide under the shadow of *Authoritie*, would assuredly oppose as well their *Novelties*, as *usurpation*, and so their blood might be mingled with their foolish, because unwarrantable sacrifices. Should they goe about to breake downe all the banks of *Government*, and force open the doores of the Church to let in some of their *Water* to wash it, whether it be the *Holy* water of *Rome*, or the sanctified *Jordan* of the *Anabaptists*, This water would quickly be turned into blood, which would bee a meanes to prophane and defile, and pollute the *Sanctuary*, more then cleanse it. And thus we are entred upon the second point viz. That religion is not to be establisht or reformed in blood.

David's purpose of building God a Temple received an approbation from the Prophet *Nathan*, and was refreshed with a promise Gods blessing & assistance. 2. Sam. 7. 3. *God* laies aside the consideration of his own immensitie, and takes delight in that small modell which was projected in the heart of his Anointed. Forasmuch (saith he) as it was in thine heart to build a House for my Name, thou didst well in that as was in thine heart. 2. Chron. 6. 8. Notwithstanding thou shalt not build the House. ver. 9. God serves him with a *Supersedeas*, or gives him a *Quiesus est* to discharge him of this businesse. He delights to dwell with him in that Temple, which *David* had consecrated in his own bosome for him: but he rather confines his

Note that Nathan was deceived, for the spirit of prophacie was not upon him at that time. 2. Sam. 7. 4.

own worship to a wandering *Tabernacle*, then allowes *David's* hand in the building of the *Temple*. The Reason that *David* himselfe avoucheth, if you please to examine it, you shall finde, *1.Chron.22.7,8,9,10.* *David* was a man of warre, though hee fought none but the *Lords* battailes. He was a man of blood, though he spilt very little but what was tainted and corrupted. *God* will not have those hands engaged in the building of his holy place, which have been once engaged in blood, though those engagements were just and of his owne warranting. The worke is reserved for *Solomon*, for a King of peace. *ibid.* Indeed besides Doctrine and Discipline in the *Church*, besides preaching, exhortation, reproofe, castigation by spirituall censures, the proper duties of the *Priestly* function; there is a necessitie, a conveniencie at least, of a *Coercive* power in the *Magistrate* to put the shackles of feare and terrour upon insolent and lewd men to restrain them. If *Religion* would be allowed any externall forme at all, thee would never be suffered to goe without a scratcht face: *Schismes*, and *Seets*, and *Heresies* would undermine, & invade, and corrupt the *Church*: Sinne would encroach upon holinesse: prophanenesse would assault and juggle out piery, and blasphemie would put affronts upon *God* himselfe, if one arm'd with the power of the sword did not awe men, (if not into a positive respect) at least into an inoffensive silence. But for the establishing of the *Church*, for the propagation of the *faith*, for the reformation of *Religion* by force of *Armes*, by blood and violence, there is not the least title in the holy *Gospell* to be alleaged by way

Aut Religi-
nis (etiam) vi-
sibus persua-
si non eripere
indulgentiam est.
Gros. de jure
Bell. l. 3. c. 15.
& 11. At si falo-
sa apud viros
Religio, ne vera
opprimatur, re-
curabit vi-
tor quod Con-
stantinus fecit
ibid.
idem in Epist.
Dedice ejusdem
operis laudat
Ludovici 13.
Clementiam in
ec verba. Nec
um adfers ani-
mis circa divi-
a diversum a
e sententibus.

way of justification. There are some in the world, that thinke to destroy the men is the best way to confute & remove their errours: But we know tis no Sovereigne *Antidote*, that cannot expell the poyson without the ruine of the body. The *holy Ghost* hath denounced a Woe Habac. 2. 12 against him that builds a *Towne* with blood, and will God have his own *House* built so? If you bath the floore of the Church in *blood*, you can pave it with no stone so faire and firme, but the voice of that *blood* will breake through and be heard in heaven. If you paint the windowes of Gods Church with the blood of your brethren, they will not introduce more light, but more darknesse and horroure. That grand reformation of our *Saviour* was not brought in by the sword, nor against the authoritie of the supreme Magistrate. Hee conquered the world by his preaching, and by his passion, and establisht his own *Throne* in the hearts of his *Disciples*, so as it made the *Throne* of *Cesar* stand the surer. The holy Ghost distinguishes our Saviours conquest over *Sinne*, *Satan*, and the *World*, from all other kind of conquests. Every battaile of the Warriour is with confused noise, and with garments rolled in blood: but this (of Christ) shall bee with burning and full of fire. *Isay. 9. 5.* with the spirit of his mouth, and the brightnesse of his life and doctrine. And verse 4. *Thou hast broken the yoke of his burden, and the staffe of his shoulder, and the rod of his oppressour as in the day of Midian.* Now if you look into the seventh of *Indges*, you shall finde the conquest strangely gained in that day of *Midian*, not with swords and speares, but with *Trumpets of Rammes hornes, and empty pitchers with*
Lamps

Lamps in their pitchers. If our adversaries will addresse themselves into a Christian course, let them not extinguish the Priests *Lamps* that were wont to be trimmed with the purest oyle. Let them not banish, nor imprison the more eminent of our *burning and shining lights*, and so by their absence create a darknesse on purpose, that the blinking *linkes* of their *Levitts* might be seen to shine in it. Let us have the libertie to make our *Trumpets* found, and let that sound have an equall hearing: if they can this way accomplish it, we shall not envy them this advantage of their *Rammes hornes* and *empty Pitchers*, let them gaine as many *Profelytes* as they can to their lewd and groundlesse *Reformation*. But to goe about to make men full of *humilitie, meeknesse, gentlenesse, patience, obedience, brotherly kindnesse, charity, righteousnesse, peace and joy in the holy Ghost* (and these are those *Evangelicall* ingredients that make up the constitution of a good *Christian*) to attempt to make men such by fire and sword, is an experiment too apparently preposterous to be successfull, unlesse we think Christians may be made by an *Antiperistasis*. *Are you come out, as against a theife, with swords and staves to take me?* (saith our Saviour) *I taught daily in the Temple, and ye took me not.* Hee that is not taken with *Christ*, nor hath a will to take him *teaching* in his holy *Temple*; if he comes to gaine him by the sword, the close of his designe will be *Christs shame*, & his *crucifixion*, and he hath no warrant to apprehend *Christ* in such a manner, but what is sealed by the *power of darknesse*. The barbarous crueltie which the *Spaniard* exercised upon the poore *Indians* was so far from working

Mat. 26. 55

Luk. 22. 53.

king their *conversion*, that it provoked them to blaspheme the God of *Christians*, that would suffer himselfe to be adored by creatures so mercilesse and bloody, that they seemed to be meere strangers to humanitie, Religion can never be fruitfull in that soyle that is tainted and overflowed with rivers and streames of blood. A sound faith can never be begotten by the sense of feeling, when the stripes and prints of the nailes are made upon our own bodies. The flaming sword was not put into *Paradise* to be an *Allective*, an allurement unto the tree of life. 'Tis onely the outward man, not the conscience, that is wrought upon by compulsion. so that violence may be a meanes to advance *Hypocrisie*, but can bring no advantage unto pure Religion. *Apollyon* and *Abaddon*, (a destroyer), are not Christian names, but *Antichristian*. And how much are they worse then *Jewes*, that put all the innocent blood which they pretend they have shed for the *Cause* of Christ, into the treasury of their *merits*, whereas the *Jewes* thought it not lawfull to put the *price* of blood into their *Treasury*. To conclude this point let *Mahometts* Religion be a *vine* that thrives best, and brings forth most grapes, when 'tis watered with the blood of those that thinke her clusters bitter. Let *Jesuits* draw so much innocent blood from their fellow Christians, as may swell into a *River*, and then let them lay the *bridge* of religion over it to transport such as are *reconcild* (against their wills) to the Church of *Rome*. Let *Anabaptists* pursue the same tracke of blood to hunt after preferment for their religious *Cause*: But we have not so learned Christ.

This is a way to winn *Converts* to the Church, that true *Protestants* never yet travailed in. We are not ashamed to professe with the *Apostle*. That *the weapons of our warfare are not carnall, but (yet) mighty through God so the pulling downe of strong holdes, casting downe imaginations, and every high thing that exalteth is selfe against the knowledge of God, and bringing into captivisie every thought to the obedience of Christ.* 2. Cor. 10. 4, 5. The Church hath no sword committed to her but that of the *Spirit*, and there is no other way chalked out for her to travell by unto Heaven, but *Obedience, Patience, Meeknesse*, even under the sharpest persecution, and as many as walk according to this Rule, peace be on them, and mercy, and upon the *Israel of God*.

FINIS.

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